Biddulph G-3 (1873-1878) 1880 AUI Afghanistan AUT
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651 "Cheloo." No reason is assigned for the origin of these peculiar taxes, which are said to have been instituted by Queen Jowari. No Shin ruler would have received cow's milk. Another local tax, called "Satêgi," was paid by the village of Bagrot. This originated in a visit paid by Habbi Khan when a boy, during the reign of his mother Jowari, on which occasion the village community made him a grant of a piece of land. It was, however, found inconvenient to cultivate it under the same system as the other crown lands, so it was, shortly afterwards, resumed by the village, on an agreement to pay a tax of thirteen taraks of wheat, equal to five and a half quarters, yearly.

Every trader who entered the country paid a duty, "Masool," of one roll of cloth out of each load, or two per cent. of live-stock, or the equivalent in other goods. At the time of sheep-slaughtering at the winter solstice, one hind quarter was furnished by each house, out of which a certain number went to each of the minor officials, and the head and hind quarters of all game killed was the perquisite of the Ra.

[436] Money payments were made in gold-dust, which is still largely used as a circulating medium. An amount of the value off eight shillings is called "Baghaloo."

The Yerfah, or Ra's steward, was responsible for the collection of the land revenue; but special men called "Burro" were appointed to collect the other dues.

[471] In addition to these sources of revenue, the Ra owned tracts of land in each of the larger villages, the cultivation of which was managed by the Yerfah. In each of the villages a certain number of families called "Wairêtché" were responsible for the ploughing, sowing, and irrigation of the Ra's lands under the management of the Yerfah, in return for which they were exempt from all other payments. The harvesting and winnowing were done by the whole village, who combined on certain days for the purpose. The "Wairêtché" of Gilgit, who numbered twenty families as against six or seven in other villages, were also bound to furnish a load of wood from each family daily during the winter, for the use of the Ra's household, and one load of torchwood a year. Certain families in Gilgit also held the hereditary office of cooks to the Ra, for which they were exempt from all taxes. There are still four families who claim that their ancestors cooked for Shiri Buddutt, and who take no part in the Taleni festival, which celebrates his death, but shut themselves up in their houses, and regard it as a time of mourning. These